

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XVI.—NO. 24.]

HARTFORD, SATURDAY MORNING, JUNE 24, 1837.

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THE CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.

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AMERICAN AND FOREIGN BIBLE SOCIETY.—The consequences which may result to the church of God and the whole family of man in all coming time, from the formation of the above named society, renders it of great importance to the present and future generations, that every circumstance which led to or attended its organization should be faithfully recorded, and carefully preserved. There are in the United States (we believe) no two individuals (Baptists) so competent to give such a history, as Archibald Maclay and Spencer H. Cone. They had both been from the first, members of the Board of the American Bible Society, and Mr. Cone a Corresponding Secretary, and both had perfect knowledge of all its proceedings at home and abroad; being in constant attendance upon the Executive committee. Besides, Mr. Maclay (who is a native of Scotland) is thought to be as great a scholar as any one belonging to that Board. After the Baptists organized a Bible Society in 1836, he was employed as an agent to visit the Western States. It was during that tour that he delivered the address copied below. We saw it when first published in the Baptist Banner, and intended to have copied it, but lost the paper. We now find it appended to the Proceedings of Convention of Western Baptists, which we have just received. We earnestly recommend to every subscriber to keep the papers which contain it, as containing a historical justification of our denominational action in the bible cause.

REMARKS OF A. MACLAY ON THE BIBLE CAUSE.

Substance of Remarks made by elder Archibald Maclay in behalf of the American and Foreign Bible Society at Louisville, Jan. 22 and 23, 1837.—reported by the Baptist Banner; embracing also the substance of his Remarks before the Convention, Saturday evening, Nov. 5th.

ELDER MACLAY said, that the American and Foreign Bible Society had selected him to travel in the West, because having had perfect knowledge of the American Bible Society from the beginning, and especially of the causes which occasioned the secession of the Baptists from that institution, he might be better than a younger person, to present the claims of the society whose agent he was, as well as to detail the events which occasioned its organization. All who knew him would, he was persuaded, bear testimony that the whole course of his life evidenced a disposition on his part, to co-operate with Christians of every denomination, in the benevolent work of giving the Gospel to the heathen. But union ought not to be purchased at the expense of truth. When truth is compromised, union is purchased at a price culpably dear.

The Baptist denomination has been remarkably honored of God. Within the last 40 years, they have translated the Scriptures into languages spoken by 540,000,000 of the human race, and had union of effort existed among all who profess the name of the Lord Jesus, the entire population of the globe would have been supplied with the Word of God ere now. The English and the American Baptists have translated the Scriptures, in whole or in part, into between 40 and 50 languages. Dr. Carey and his associates had translated the Scriptures in 1815, into 27 languages of Asia. He commenced it in 1793, and finished the translation of the New Testament in Bengalee A. D. 1800, when the first edition was published. He afterwards ascertained that the Sungskrit was the parent language of all the dialects of India. He applied himself diligently to the study of that language, which is well understood by all the learned men of the East Indies. He translated the sacred Scriptures into that language, and in consequence of his thorough acquaintance with it, he found the study of the other languages of India comparatively easy. So that as early as 1813, he writes, that "the increasing and pressing demand for the Holy Scriptures is so great, that though we have ten presses constantly at work, the demand cannot be supplied. Besides the translations going on under our superintendence, which are now TWENTY ONE in number, and of which sixteen are in the press, we are printing a large edition in Chinese." In 1815, as we have stated, Dr. Carey, this giant of oriental literature, and his associates, were engaged in translating and printing the Scriptures into TWENTY SEVEN languages of the east—into languages spoken by more than half the population of the globe. To the faithfulness of these translations, the British and Foreign Bible Society have borne ample testimony, by twenty years' aiding in their circulation.

In addition to this noble work of the pioneers of Bible translations in the East, our beloved and devoted Judson and his associates from the United States, have translated the Bible into the languages of the Burmese, Karens,

Talings, Shyans, &c.—Ten editions of Judson's Burmese version have been published. Dr. Marshman, too, has translated the sacred Scriptures into Chinese, a language spoken by 400,000,000 of people. This version has undergone three editions, and a fourth is shortly expected to make its appearance. All these versions are acknowledged by all competent judges, to be the very best, and yet these are they which the Bible Societies of Europe, Asia, and America, have refused to aid in circulating, because they have faithfully translated baptizo by a word signifying to immerse; and these are the versions which we appeal to your bounty and your benevolence to aid in giving to the benighted, yet anxiously enquiring nations of the earth!

In Dr. Carey's lifetime, eight or ten editions of the Bible in Bengalee, were published. William Yates, who was educated in Aberdeen, Scotland, and who is considered as one of the best classical scholars in India, and believed to be the best Bengalee scholar now living, revised and published an edition of the New Testament in Bengalee—a version believed by all competent judges to be one of the best ever made in any language. The British and Foreign Bible Society formerly were accustomed to grant liberal sums to aid in the circulation of translations made by missionaries sent out by the Baptist churches of England. Five hundred pounds sterling, I believe, were given for every translation they made, besides, in other respects, liberally aiding them to put these versions into circulation. Our Baptist brethren have ever felt themselves bound by the most solemn obligations to God and to the souls of men, to make the inspired language of the Bible their only standard, and to make faithful translations of the divine oracles into other languages, without addition, diminution or concealment, regarding other versions only so far as they corresponded with the sacred originals. When our common English version was made, King James, who then sat on the British throne, commanded the translators not to change "the old ecclesiastical words." The word church he ordered not to be translated congregation, for then the common readers would clearly perceive that church did not mean the clergy, but the whole congregation of believers. Under the class "old ecclesiastical words," baptizo was included, and, therefore, the translators did not feel themselves at liberty to translate it, and so they gave the Greek word with an English termination; for if the word had been faithfully translated, as it ought to have been, to immerse, then the unlearned as well as the learned, would have known that it did [not] mean to sprinkle. But our Baptist brethren engaged in translating the Scriptures, were not manacled by the mandates of any earthly despot, but feeling themselves under the most sacred obligations to obey Him who has all authority in heaven and upon earth, they faithfully translated every word of the divine oracles. Of course in all the versions they have made, they have faithfully rendered baptizo by a word in the vernacular language signifying to immerse.

This fact was well known to the managers of the British and Foreign Bible Society from the beginning; for, about twenty years ago, the Rev. Mr. Hughes, Secretary of that institution, and also a member of the Baptist Board of Foreign Missions, at one of the meetings of the Baptist Board, expressed a wish on the part of a committee of that Bible society appointed for the purpose, that the Baptist missionaries should transfer the word baptizo instead of translating it. The subject was discussed, and the Board unanimously declared, that they durst not conceal any part of the truth of God from the nations. Andrew Fuller said that, if he were worth 20,000 pounds sterling, every dollar of it should be given rather than conceal one word of the revelation from God to man. Brother Hughes returned to the committee of the British and Foreign Bible Society, and informed them that the Baptists were conscientious upon this subject, and would not consent to give any part of the Word of God to the heathen in an unknown tongue. But this society continued to aid in the circulation of versions made by Baptists, as before.

The difficulty which occasioned a separation between the Baptists and Pedobaptists in the Bible cause, originated in the East Indies: The Pedobaptists, who came into the field of labor long after our Baptist brethren, experienced great difficulty in making converts to sprinkling and in retaining them after they were made, in consequence of the word baptizo being rendered immerse in all our versions of the sacred Scriptures. Some of their converts were unwilling to be sprinkled, and others when sprinkled, by mingling with Baptist converts, became dissatisfied with this substitute for baptism. The Baptist converts would ask them, "Have you embraced the Gospel and renounced idolatry?" Upon being answered in the affirmative, they would further enquire, "Have you been baptized?" "Yes." "In what manner?" "By sprinkling." "But sprinkling is not baptism." "Our teacher says it is." "No," replies the Baptist convert, "your teacher is wrong; examine your Bible and you will see that sprinkling is not baptism."—They would do so, and sure enough they would find that the commission of Christ to all the teachers of his religion, was, "Go, teach all nations, immersing them in the name of the Father, and of the Son, and of the Holy Ghost," and they would be accordingly im-

mersed. Three Pedobaptist ministers, feeling the sad dilemma in which they were placed, wrote to the British and Foreign Bible Society requesting them to allow no more aid to be given for the circulation of those versions of the Scriptures in which the word baptizo was translated immerse. These three men were in eternity before a response to their request could possibly be received from Great Britain! We make no comment upon this awful dispensation, but simply state the fact; let it speak for itself.

Brethren Yates and Pearce, when they had finished their most excellent version of the New Testament in Bengalee, (a version which is highly commended by many of the most learned pundits of India, as well as by the Professors in Fort William College, Calcutta, as being vastly superior to any version previously made,) applied to the British and Foreign Bible Society for aid in its circulation. That Society, without noticing the request of the three ministers above named, wrote a request to their auxiliary in Calcutta, that if the version was a faithful one, to grant liberal aid for its publication. Our Baptist brethren, knowing that a communication of this kind had been addressed to the Auxiliary Society in Calcutta, made repeated enquiries of its members, whether the aid recommended was to be granted. The subject was put off from time to time, without any satisfactory answer. In the mean time, the Auxiliary Society held a meeting, at which they passed a resolution, that it was inexpedient to grant aid to any version in which baptizo was translated immerse, however faithful, excellent, and in all other respects, unexceptionable! Our brethren, perceiving that all expectations of aid from the Auxiliary were cut off, again applied to the parent institution; but that sanctioned the doings of its Auxiliary in Calcutta.

An American Pedobaptist minister, then in India, being friendly to the Baptists, advised them to apply for aid to the American Bible Society, saying, that there was no religious establishment in America, but that all denominations were by law placed on an equality, that since the Baptist was the largest denomination in the United States, and had liberally contributed to the funds of the American Bible Society, having been its firm friends from its commencement, and since that society had sustained Judson's version where baptizo was translated to immerse, no doubt could be entertained but liberal aid would be obtained from that source. This good minister true anticipated how widely he had mistaken the feelings which predominated in the members of that society, as developed in their subsequent conduct!

Agreeably to that advice, in 1835 application was made by Pearce and Yates, directly to the American Bible Society—the subject was taken up by the Board of Managers. A committee of seven persons, one from each denomination, was appointed to take this subject under consideration. A majority of this committee, in their zeal for sprinkling, at their first meeting, passed a resolution that our versions were false in translating baptizo to immerse! but after reflecting over the business for a night, they rescinded that resolution, doubtless from a conviction that the Baptists would be able triumphantly to demonstrate their versions to be faithfully made. They then agreed upon another resolution of this import:—that it was inexpedient to grant aid to the publication of any version in which baptizo is translated by a word meaning to immerse! A report to this effect was presented to the Board. Elder S. Cone, the only Baptist on the committee, presented a counter report. The subject was discussed at some length, and then referred back to the same committee. The committee again met; annulled their last resolution, and substituted another, which was, that it was inexpedient to grant aid to any version except those that conformed in their principles to the English version in common use! This resolution, preceded by a preamble, was presented to the Board and discussed for several months.

During this discussion, one of the secretaries affirmed that baptizo did not mean to immerse, nor yet to sprinkle, but he did not tell us what it did mean! The Baptists in the Board replied, that they readily conceded that baptizo did not mean to sprinkle, but said it was difficult to meet the other part of the statement without using language which in society might be deemed uncourteous, and which we wished to avoid: but what would be thought of us were we to affirm that the English word to dip, did not mean to immerse, while every dictionary in the English language gives it that meaning? What then must be thought of the candor of our worthy secretary, when he affirms that the Greek word baptizo does not mean to immerse, while every lexicon in the Greek language, it is believed without exception, give it this meaning, and many lexicons give it no other! It was asked by the speaker, were these lexicons made by Baptists to answer party purposes, and to foster sectarian peculiarities! Not one of them. They were all made by Pedobaptists, and yet they all concur in saying that baptizo mer to immerse. We stated that we had no more doubt that baptizo meant to immerse, than we doubted that Christ arose from the dead. Both facts may not be equally important, but they are equally true. Some profess to question the fact whether Christ arose from the dead, but you will readily admit

that these doubts do not arise from a want of testimony to prove that he did; and if any man doubts that baptizo means to immerse, it is not for a want of evidence, but must arise from some other cause.

Does any person present, we said, doubt that baptizo signifies to immerse!—Let him then examine how the word is used by sacred and classic writers in the Greek language. All Greek literature proves that baptizo means to immerse. No native born Greek ever attached any other meaning to the word. Their orators, philosophers, poets, and historians use it as implying immersion, and never gave it any other meaning. Nor in all the Greek classics can it be found to mean otherwise than to immerse. But if this be not sufficient, let us call in the professor of Greek in Columbia College, who is an Episcopalian, and the professor of Greek in the University of the city of New York, who is a Presbyterian, and let them declare under oath, whether the word baptizo means to immerse or not. Extend the enquiry, if you please to every college in the United States, to every college in the world, and we venture to affirm that the response in every instance would be the same—that the word means to immerse. No Greek professor would be willing to risk his reputation as a scholar (independent of all moral and religious obligation) by denying to baptizo this signification. To all this, no response was made.

Immersion, we told them, was allowed to be the practice of the Apostolic age, by all candid scriptural historians and critics. John Calvin, the celebrated founder of the Presbyterian Church, says: "that baptism was administered by John and Christ by plunging the whole body under water." Again, he says, "the word baptizo signifies to immerse, and the rite of immersion was observed by the ancient church." And with him concur the following and many other learned Pedobaptists:—Witsius, Zanchius, Beza, Vitranga, Dr. Campbell, Bossuet, Dr. Towerson, Venema, Dr. Macknight, Vossius, Bp. Taylor, Dr. Whitby, Dr. Wall, Archbishop Tillotson, Dr. Samuel Clarke, Dr. Doddridge, Deylingius, Bishop Stillingfleet, Mr. J. Mede, Altamannus, Dr. Whitby, and Stackhouse.

We referred also to the Edinburgh Encyclopedia, edited by Sir David Brewster (allowed to be one of the best scholars of the age); he states, "that the word baptizo means to immerse, and that immersion was practised by all Christians until the beginning of the fourteenth century—that the Council of Ravenna, held in 1411, first sanctioned sprinkling;" but as corrupt as was the church of Rome, whose council this was, it did not enjoin sprinkling, but merely said that it was *admissible*. It was also stated on the authority of Dr. Wall, the renowned author of the History of Infant Baptism, and a Pedobaptist dignitary, "that John Calvin and his associates in Geneva, who formed the first Presbyterian church, were the first that ever enjoined sprinkling." We also proved by Sir David Brewster, that a number of men were driven by persecution from Great Britain, mostly Scotchmen, who fled to Geneva; and while there renounced the authority of the Pope, and greedily imbibed the sentiments of that famous and learned man, John Calvin. They returned to Scotland with John Knox at their head, A. D. 1559, and first introduced sprinkling into that country. From Scotland it made its way into England during the reign of Queen Elizabeth. But when the Presbyterian Confession of Faith was adopted in Westminster, in 1643, it was put to vote in that assembly whether immersion should be retained or sprinkling be substituted in its place.—Twenty-four voted for immersion and twenty-five for sprinkling. This small majority was gained by the great personal popularity of Dr. Lightfoot, who gave the casting vote in favor of sprinkling.

The Baptists also stated to the Board, that it was notorious that in all countries where the power of the Pope of Rome was never admitted, and among all denominations of Christians who did not acknowledge their descent either directly or remotely from Popery, immersion is now, and has always been practised. To prove this, we quoted from Wall's History of Infant Baptism, (for which work he was dubbed D. D. and received the thanks of the whole clergy in convocation) He says, "And so do ALL other Christians in the world except the Latins. All those nations of Christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by pouring or sprinkling; and though the English received not this custom till after the decay of popery, yet they have since received it from such neighbor nations as had begun it in the time of the Pope's power. But ALL other Christians in the world, who never owned the Pope's usurped power, DO, AND EVER DID DIP—in the ordinary use."—"And if we take the division of the world from the three main parts of it, all the Christians in Asia, all in Africa, and about one third part of

* Robinson, in his History of Baptism, states that Dr. Lightfoot preached a sermon on this subject before the British Parliament; in which he said, "that he would not affirm that the consciences of men ought to be bound, but gave it as his opinion that the devil [of immersion] should be driven out of their consciences by an act of Parliament." So, by the King, who is acknowledged by the British public to be the head of the church, and by Parliament, sprinkling was made a part and portion of British law, in direct opposition to the law of Christ.

Europe, are of the last sort (i. e. practice immersion); in which third part of Europe are comprehended the Christians of Græcia, Thracia, Servia, Bulgaria, Rascia, Walachia, Moldavia, Russia Nigra, and so on; and even the Muscovites, who, if coldness of country will excuse, might plead for a dispensation with the most reason of any."

The Baptists stated that these facts were matters of historical record which no man acquainted with church history dare deny, which no man with truth can deny, they were not disputed at the time.

Concluded next week.

CHEEVER'S LETTERS FROM SPAIN.

Malaga, Jan. 31, 1837.

Just as I am sitting down to write by the return of this same ship in which we embarked for Europe, several priests, and at least half a dozen others, have come in to apply for Spanish Bibles and Testaments. We have distributed a few, together with tracts and small books, as we found favorable opportunities, and the report getting into circulation, quite a crowd of people have come of their own accord to obtain a copy of the Scriptures. Some of the boys who live in the Cathedral having received books from us, several of the priests themselves were anxious to get a copy of the Spanish Bible, and I trust, from no sinister motives. But it is surely a novel scene in Spain—a Catholic priest in his own country applying to a Protestant for the word of life. I think we could distribute many hundred volumes in a short time with ease, if we had them; for at this revolutionary season the people have a liberty of conscience, as of action, which they have not enjoyed for a long period. They dare to open the Scriptures without fear of the dungeons of the Inquisition, or the prying bigotry of the clergy.

The two priests who applied for Bibles were dressed in the costume of their order, with their long black gowns, and hats that would almost cover a hoghead. The hat gives them a very singular appearance. The crown is made round, and just big enough for the top of the head, and the circular rim, with the enormous dimensions just stated, is rolled up at the sides so as nearly to meet over the top. It looks like the cap of an immense stove-funnel, contrived to keep the wind from blowing the smoke down the chimney. One of the priests was fat, fair, double chinmed and corpulent, the other tall, and spare, but in his appearance the most sensual and debauched of the two. And that in truth without exaggeration, is the impression produced upon a stranger by almost any priest he looks upon. I have seen numbers of them together, and have seldom met with a company of men, who bore the characters of sensuality and debauchery more plainly depicted in the countenance. Nor does the appearance belie the reality. Without any doubt they are the most debauched class of beings in all the kingdom of Spain. This is the testimony which I receive concerning them on all sides.

The people have never yet known what religious freedom is. The elasticity of the national character has been well nigh utterly destroyed by the prevalence for ages of the most terrible religious despotism in all Europe.—The genius of Popery has crushed alike the genius and patriotic spirit of the nation. They are so debilitated, that there seems scarcely any of the pith and stamina of a hardy constitution remaining. And the brightest sign as to the prospect of the nation for civil liberty is this, that at length the principles of the Reformation seem to be stirring among the people.—At length that light from Luther's genius has got into the kingdom, and the abuses of Popery are pointed at, and the vices of the priesthood noticed, and the power of the clergy resisted and circumscribed. The way is evidently preparing for religious toleration, and when that takes place Protestantism will speedily be victorious, and when that is the case, Spain will be free. Until that time, I do not see how freedom is possible. Until then, it is to be feared there will be nothing but a succession of sanguinary revolutions.

Great freedom of debate is exercised in the sessions of the Cortes on the subject of Ecclesiastical abuses, and a tone is adopted in regard to the domination of the Pope on the one hand, and the character of the clergy on the other, which augurs well for the deliverance of the kingdom from the despotism of both. An energetic speaker, Martin de Valasco, declared in a recent debate that the Court of Rome must yield to the authority of the Spanish Cortes.—"It is necessary to combat the court of Rome plainly; it is necessary to treat the court as a lion, a wild beast; either cringe to it, or cut off its head. And this is what the Cortes will know. And the Roman court too shall know its situation, shall know that the nineteenth century is not the twelfth, and that new sentiments and ideas are prevailing correspondent with new principles and modes of action." "Let the clergy be taught those principles which now forsooth, are admired as a novelty when the true novelty is in the abuses under which those principles have been forgotten, and that beautiful ecclesiastical discipline concealed, which ought to have endured always. Let the clergy be distinguished, not by their immunities and privileges, but by their virtues, and then they will be treated with a just and generous respect."

The kingdom at present is in a state of quietude greater than has been enjoyed for a long season. The years past have been marked by such dreadful conflicts and cruelties; friars murdered in their cells, governors put to death at noon-day, robberies and assassinations as common almost as profane oaths,—that the kingdom seemed relapsing into a state far more savage than civilized. There are fewer interruptions of travellers at the present moment, in this part of the kingdom at least, and greater safety for one's person and purse. The firm establishment of the liberal party would tend greatly to give confidence and vigor to commercial intercourse, and security and ease throughout the kingdom. This it is to be hoped, will be the result, and among other blessings now not known in the nation, there will be security and freedom for those who are willing to labor for the spiritual welfare of the people.—N. Y. Obs.

A COLORED PREACHER AT BAHAMA.

Mr. Sweeney, whose narrative of his mission to the Bahamas, has been lately published in London, gives the following very interesting account of a negro Baptist minister, with whom he met in New Providence:

"Contiguous to the Government House in Nassau, there is a Baptist meeting-house, and the pastor's name is Frank Spence, who was born in one of the southern states of America, but came when a youth to Nassau, where he was residing for a term of forty years. He was a black man, and wore a long beard, as is the custom of the Jews. His countenance was grave, and his manner reserved. He informed me that he built that house of worship with his own hands. It was built on a rock, with almost the strength of a fortification. The steps leading to the door descended, and were hewn out of the rock. The pulpit and pews were nearly executed; which, together with the aisle, were laid out with so much appropriate taste, that the whole of the interior was fit for the reception of any grade of congregation. I think he informed that the whole carpenter work was executed by himself, though a mason by trade. I asked how he had been able to erect such an edifice, to which he replied, by his own hands and earnings.—Computing that this house could not have been built under the sum of one thousand pounds currency, I expressed a wish to ascertain how his earnings could possibly have met the expense of such a building. Upon which he said, that in former times there was a scarcity of masons in that place, and consequently high wages were given, and that from a peculiar dexterity to which he had attained in his occupation, he was often able to earn by measurement \$3 per diem. He also said that in addition to the sum expended on the house, he had from time to time saved out of his industry as much as redeemed his wife and children from their owners, paying three hundred dollars for his wife, and one hundred each for his children. His dwelling and office-houses were situated on low ground under the rock upon which the church stood, and were surrounded by trees of his plantation which were chiefly loaded with the most luxuriant fruit, viz.: mango, orange, sappidilla, &c. His little garden was neatly laid out with walks and flowers, and from the various produce of his plantation he was enabled to add considerably to the supply of Nassau market. He next showed me a long room detached from his dwelling house, in which a continuation of tables extended from one end to the other, and which must have been long enough to accommodate upwards of one hundred and fifty persons sitting. He then showed me a closet with shelves, in which their evening tea service was kept, and said that the members of his church met there on the first Friday of every month, when, after they drank tea, the rest of the evening was devoted to serious conversation and prayer. He said he usually preached in his chapel three times every Sunday, and once on a certain evening of the week; moreover, that he made it a rule to attend his chapel every morning of the year, Sunday excepted, at the hour of six o'clock, for prayer meeting, that all the members of his flock who could make it convenient to attend, might be afforded the opportunity of going direct from the house of prayer to their daily labor. I asked him if he had dissented from the Established Church, to which he replied, that he had never been in any other church than that to which he did belong. He seemed to be very conversant with the Bible—answered my questions from parallel passages, and evinced considerable clearness in the doctrine of grace. I expressed a desire to be present at their monthly meeting. He said that it was unusual to admit any but members, however, he added that he would suggest it to them, and he was sure there could be no objection to his admitting me. Time did not permit me to re-visit. He appeared a talented, devout man, and the most extraordinary with whom I fell in conversation during my travels abroad."

Extract of a letter to the editor of the Cross and Journal, dated

Aurora, Portage Co., O., May 3, 1837.

BROTHER STEVENS:—The good work of the Lord, among us, although in some measure subsided, has not fully ceased. Since my last, I have led into the liquid tomb, two lambs of the flock, and expect next Sabbath six or eight more. Our good Presbyterian friends have until the present, been willing in most cases to grant letters to their members, to unite with us, but have in one instance refused, assigning as a reason that the applicant was a minor.

Query.—May we not hope that the time will come when they will manifest some more scruples about receiving minors, at least before they are capable of answering for themselves? The little flock here have been peculiarly afflicted by the death of our worthy and much

beloved brother Zardas Kent, who fell asleep on the 14th of March.

Yours in the Lord,
S. BARNES.

From the Cross and Journal.

INFANT BAPTISM EXCLUDED BY THE BIBLE.

2 Tim. 3: 16, 17.—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Apostle here manifests that the scriptures do thoroughly furnish the man of God unto all good works. Very well; but infant baptism is not to be found in the Bible. I ask then, how do the scriptures thoroughly furnish us with it. So then, if the scriptures do thoroughly furnish us unto all good works, and no account of infant baptism is to be found there, then of course infant baptism cannot be numbered among good works; and an Apostle says that which is not of faith is sin.

W. N. CHURCHILL.

Constantine, St. Joseph Co., Mich. May 20.

P. S. The above passage does not exclude infant baptism from man's tradition, nor from all human writings, but it does from the word of God.

W. C.

OHIO BAPTIST CONVENTION.

The Cross and Journal of June 9th, contains the minutes of the Convention held at Marietta, May 27—29th, from which we copy the following extracts:

The Committee on the Bible question reported resolutions, which after amendment were adopted as follows, viz:

1st. Resolved, That the members of this Convention approve of the formation and the design of the "American and Foreign Bible Society."

2d. Resolved, That in the opinion of the members of this Convention it is not expedient at present, for the society to engage in Home distribution of the scriptures; but when in the providence of God the American and Foreign Bible Society, shall be called upon to circulate the scriptures in the English language, we will cordially co-operate with them.

The Report of the committee on the Granville Institution closes as follows:

"We are aroused to action in the Bible cause.—This is right. Because other denominations refuse to co-operate with us in circulating among the heathen, what we believe to be correct translation of the Bible, we come valiantly to the work alone. We do so because the interests of truth demand it. But if we neglect the cause of education, we shall leave undefined a far wider breach in the walls of our Zion—we shall prove far more recreant to the interests of humanity, patriotism, religion.

Another consideration: the Granville Institution is at this time in the opinion of your committee, the brightest spot in the whole west, in reference to the efforts of our denomination in the cause of education; and it better deserves in the present crisis a general rallying in its favor than any other; not because it promises ultimately greater benefits than any other to the common cause, but chiefly because it occupies a very important field, and can be made more immediately effective.

In view of these facts and considerations, your committee express the decided conviction that the friends of the Granville Institution have no cause of discouragement at its prospect, or relaxation of efforts in its behalf; but on the other hand, that they are summoned to its efficient aid by the most weighty considerations. The committee therefore conclude their report by submitting the following resolutions viz:

1. Resolved, That the Granville Institution has in the opinion of the members of this convention, met thus far with such a measure of success as to satisfy all the reasonable expectations of its friends.

2. Resolved, That the condition and prospects of the institution are such as most fully to justify strenuous efforts in its behalf.

3d. Resolved, That, as a property to the value of \$21,000 is now at stake for less than \$9,000, both interest and duty demand a strenuous effort for the removal of the existing debt.

4. Resolved, That the friends of education here and elsewhere, are recommended to subscribe for the relief of the Institution.

Respectfully submitted,

J. STEVENS, Ch'n.

From the Connecticut Observer.

PRESBYTERIAN CHURCH.—A few years ago, nothing was more common than to see charges, in a certain description of newspapers claiming to be religious, and in others that made no such claim, that the Presbyterian Church in this country was an overgrown body, which was seeking to crush the State in the folds of an ecclesiastical despotism. All the changes were rung on this subject, which real or feigned fear could invent;—and not a week passed by, without some proof, from these charges of the enemy, that the Presbyterian Church was acting efficiently and nobly for the promotion of truth and holiness. But since the controversy between 'Old School' and 'New School' has become bitter,—since the members of this denomination have turned against each other the zeal, and the energy, and the persevering enterprise which before were turned against irreligion and vice,—since its ministers have met in Conventions, and Assemblies, and Synods, and Presbyteries, not to inquire how the knowledge of salvation might be diffused, how churches might be planted in the wilderness, and how the kingdom of Christ be extended in foreign lands—but to inquire how brother might circumvent brother, and to secure a majority of members that favor this or that measure, and follow the beck of this and that partisan—we hear no accusations of intended union between 'Church and State,' and no cry, or at any rate, a very faint cry, that civil liberty is in danger from Presbyteri-

an love of domination. This change seems to us to tell, in language more expressive than words, the lamentable inefficiency of this Church, at the present time. When the enemy felt the pressure of its full force, they were naturally irritated, and expressed their anger in bitter calumnies. And when their calumnies cease, it is a sure indication that they cease to fear, or to be incommoded by the pressure.

The late movements of the General Assembly have been severely commented upon by the political papers;—not by those only which might be expected to rejoice at such dissensions—but by those which have been accustomed to speak respectfully of religion, and are friendly to the Presbyterian Church. The New-York Journal of Commerce, for example, remarks on this subject in the following terms:—

"The language and conduct of some individuals in the Assembly just closed, has been exceedingly unbecoming and unchristian. A writer in the Philadelphia Herald says, 'The members very often and very rudely interrupted each other. The Rev. Mr. Plummer, instead of replying as a gentleman and a Christian to a question proposed to him, said, 'is none of your business!' and there was an immediate burst of disapprobation all over the house. Mr. P. after dinner, thought proper to apologize! Mr. Breckenridge was once hissed for his want of decency, and then he moved to exclude the audience. The house, however, refused to do it, thinking it more proper he should curb his temper.' On another occasion Mr. Breckenridge, in addressing himself to the Synod of the Western Reserve, exclaimed, 'This is our house. God gave it to us. There is the door, and if you do not go out we will put you out.' But this is not all. According to the letter of our correspondent, (and we have heard the same thing from other sources,) there was a regular set-to between the Treasurer of the Assembly and some other person. We would suggest the propriety of having, at the next session, a posse of the Police in attendance, to keep the Rev. gentlemen from breaking each others heads!"

We know that it may be necessary, in extreme cases, to take measures for the defence of truth, which will not meet the approbation of men of the world—which the thoughtless, and those who do not appreciate truth at its real value, may be disposed to regard as indiscreet and needless. Such steps, however, must be taken with great care—for evils will be likely to result, when those against whom the censure is directed, have in their favor, the sympathy of the judicious part of men who do not claim to be real Christians, though they respect religion, and are among the warmest supporters of the institutions of Christianity. The evils are greatly increased, when from the manner of inflicting the censure, or from the spirit shown by those who inflict it, there is any apparent cause for believing that the measure was adopted rather from passion, or to secure the triumph of party, than from love of the truth. The practices, or the opinions, which it is attempted to suppress in this way, will be more likely to gain, than to lose adherents.

The war in the bosom of the Presbyterian Church, has already cost religion more than we know how to calculate. To pass by the destruction of the influence of individual ministers, on both sides, whose power of doing good has been greatly abridged,—think a moment on the loss of respect for ministerial character, which is necessarily involved in such a contention. We do not believe all the infidels, and all the Roman Catholics in the country, could have done so much to lessen the influence of the Protestant clergy, as they have done themselves, the last three years. At a crisis when ministerial influence is most needed, through these unhappy contentions, there is least of it to be brought to bear on the public mind. Men that will engage in defence of truth, with a temper manifestly discordant from the spirit of the Gospel,—and will use weapons of warfare which too closely resemble those employed in carnal strife, cannot expect to come reeking from such combats, and speak with effect to those who have been the spectators of these scenes. Fighting and fasting, smiting of brethren, and exhortations to embrace the Gospel of reconciliation, cannot go together with any good result.

Why has the Church been called to behold such scenes as these to which we have referred, in this article? Its Head may have found in it a tendency to glory too much 'in men,'—and they may have been left to act out the depravity which exists in the most sanctified hearts on earth, that the Church may learn to trust in God alone. The cause of truth will triumph—but such events impress deeply on the mind the sentiment that its triumph will not come from human energy, or human wisdom, or human worth—but from the power and faithfulness of Him who is 'the same yesterday, to-day and forever.'—We have never felt so vividly, as in view of these scenes, the force of the declaration, 'Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.' If the imperfections of good men shall lead the Church to look away from them to God,—one lesson of no small value will be learned from these painful occurrences. These imperfections should not turn us away from religion,—but they should draw us to God. This is their legitimate use,—and he that employs them otherwise, will be in danger of perverting them to his own destruction.

There is no vice, but something may be said for it; at first it is tractable and modest, but if we give it entrance we shall hardly get it out again. As it goes on it gathers strength, and quickly becomes ungovernable; we say commonly, that "every man has his weak side," but let me tell you, that he that subdues avarice may conquer ambition. It is not for philosophy to excuse vices. He that grieves for the loss of casual comforts shall never want occasion of sorrow.

For the Christian Secretary.

THE SINS, THE DANGERS, AND REMEDY OF THE UNITED STATES.

Text—"O earth, earth, earth, hear the word of the Lord."—Jer. 23: 29.

The history of past generations clearly proves what the scriptures declare that 'There is a God that judgeth in the earth.' Israel was favored more than any other nation among the ancients; yet we learn that as they were increased, so they sinned; and the Lord said to them—"You only have I known of all the families of the earth; therefore will I punish you." The history of nations, and the word of God, suggest to the reflecting mind that reformation, or ruin, must attend the onward march of these United States.

Signalized with blessings above all nations which dwell on the earth, yet stained with guilt, and burdened with crime in very many instances, our land groans beneath a burden which it cannot sustain, unless the Lord in mercy avert impending evils. Among the sins of our land may be reckoned—First, the great neglect of religion in any form. Although facilities are afforded for giving religious instruction, yet multitudes regard not the work of the Lord, nor the operation of his hands. There may be found in almost every place, some who do not attend on any means of grace. The Bible is by them neglected, and this leaves them in comparative ignorance, and exposed to all the wiles of the devil. And it is evident that those who neglect the Bible, do not delight in the worship of God in their families, nor in public; of course no personal devotion to the private duties of religion can be expected. Such call not on the name of the Lord. The language of the Bible is, "Pour out thy fury upon the heathen, and upon the families that call not on thy name." This neglect is associated and intertwined with the profanation of the Sabbath. Notwithstanding the holy law of God, proclaiming as from the smoking top of thundering Sinai, "Remember the Sabbath day to keep it holy," and all the blessings promised to those who obey the command, together with wholesome laws and pious examples; yet many, yea very many violate the laws of God and man, and hush, or sear their conscience, and say, "Who is Lord over us?"

The Lord says, "They have defied my sanctuary, and have profaned my sabbaths.—Thus saith the Lord God. I will give them to be removed and spoiled. Thou hast profaned my sabbaths—canst thou heart endure, or can thy hands be strong when I shall deal with thee?" Could the scenes of Sabbath desecration for one day be disclosed as they will be at the "Great day," what a cloud of provoking sins would be seen to arise and darken all our land!—A cloud sufficiently dense and dark to hide the light of the sun forever from the whole land, and to provoke the thunders of Almighty wrath to sink our favored States to the condition of the once-favored Sodom. Further: The sins of our land are seen in the boldness of Infidelity. Neglect of religion, and breaking the Sabbath, are springs of corruption that foster and feed the ignorance, blindness, and bold impiety of wicked men.

Reprobate concerning the faith, they will seek for something to feed the undying worm which they cannot destroy. Every one will believe something: those who believe not the truth that they may be saved, will believe a lie that they might be damned. Solemn thought! "And yet deluded man," prompted by remorse for the past, and a delusive idea of overcoming the fears of hell, a hardened sinner, takes his stand against the strong holds of Almighty God.—He builds his system, and the blinded, credulous sinners take shelter under it. So Voltaire, Paine and others have done. These reject the Saviour—deny the truth of God, or turn it into a lie—and bring upon themselves swift destruction. They allure the youth—they sport upon the Sabbath—and in connection with licentiousness, profaneness and intemperance, improve the day in boldly rejecting the Lord of the Sabbath, and blasphemously ridiculing the Lord of glory. Scoffers, walking after their own ungodly lusts, and saying "where is the promise of his coming?" These characters are prophesied of, and in their rebellion against the King of Heaven, prove by their opposition, the truth of his sayings, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure."

Other sins in the garb of piety appear. Wolves in sheep's clothing, bringing in damnable heresies. These are tested by the word of truth. They are too numerous to mention here, and too obvious to need description. Let us take heed that we be not led away by the error of the wicked. Israel was corrected, and their city destroyed because they forsook the truth. We should be zealous, but zealous for the truth. The fruits of the spirit are first pure, then peaceable. Let us contend earnestly for the faith once delivered to the saints.

Again, The inordinate love of the world, has almost destroyed the vitals of religion, and the foundation of our republic. It has appeared in the unlimited endeavors of our citizens to get money. Speculations in land—in merchandise—in produce—"in sheep and oxen, and the souls of men." The great distress which this spirit has aided in accomplishing, connected with disaffection against rulers, and almost threatening anarchy, justify us in saying "The love of money has almost rocked the very foundation of our republic." But especially are we justified in the expression, when we admit that religion lies at the foundation of civil liberty, and that the love of money destroys the true principles of religious liberty. But the sins to which we now refer, are too nearly allied to each other to be viewed separately, as may be seen in the dreadful sin of Intemperance. The love of money leads many to roll the tide of moral desolation through our land. The tears of distress—the laws of our God—the voice of the humane—and the

stings of conscious guilt seem to be disregarded in this affair, because filthily lure may be in some instances obtained by the manufacturing, or trafficking in ardent spirits. Covetousness is idolatry, and our land is very much beset with this sin; all seek their own. The poor in some instances may cry, and people say with much sanctity of manner, "I knew it not." But further, A dreadful sin in our land, and which appears in a very important sense a national sin, is that of OPPRESSION. It is seen in the millions of the colored population of our land, who are in deep affliction. Truly there are degrees of distress experienced by them, and those degrees in too many instances are such as cause humanity to weep, and our fellow creatures to pine away in hard servitude. The system is oppressive—Bible principles cast away—and the whole range of wickedness is fostered by the dreadful practice of slavery. Indolence, licentiousness, pride and arrogance in the master; and ignorance, pain and death, too often mark out the destiny of the slave. The Bible is generally obscured from his view, and the poor wretched creature is incapacitated to enter heaven, by those who will not go in themselves.

"This is the heritage of oppressors which they shall receive of the Almighty. If his children be multiplied, it is for the sword, and his offspring shall not be satisfied with bread."—Job, xxvii 13—14.

So the sword and famine are threatened against oppression. Amidst these debasing scenes of cruelty and guilt, appears another alarming sin, which threatens to destroy peace and happiness; it is Insubordination to civil law. In its nature it despises the authority of God. We are taught by him to be obedient to rulers. Good and equal laws are his gift, and magistrates are designed to be a terror to evil doers, and for a praise of them who do well. This transgression is heightened by the consideration that evil doers do not in every case feel the penalties of the law. If through slavish fear, or through the influence of the crowd, an individual entrusted with authority, neglects diligence in ruling, the state of society must be very dangerous and unfavorable. Thus the accumulation of guilt arising from these several causes, must be a source of grief and alarm. So we may say that if the complicated sins of neglecting worship—profaning the Sabbath—proclaiming the principles of Infidelity and heresy—and the crimes of avarice, intemperance, oppression, and rebellion, do not stand forth as tokens of alarm to this favored land, then we confess that we misjudge concerning the providences of God.

Secondly,—Here stand almost within our reach, several impending judgments which we may denominate the dangers attending us. First, the state of society which must soon result from the abominations that are practiced in our land. The foregoing list of crimes is not given as pervading universally, and absolutely throughout this favored spot of earth, they are rather as the leaven that may operate on the whole lump; or as the fatal poison which our citizens are unconsciously, but gradually receiving; and shall not some run between the living and the dead, and sound the alarm? The final corruption of our land, we have said is a threatening evil. The rising generation are in danger from the influence of those who are grown bold in sin. Vicious parents will not train up their children in the fear of the Lord. Profane and immoral parents will most likely have a still more wicked offspring. Rulers may, perhaps, be those who fear not the Lord nor regard man, and the wicked may, and some do even now boast that Christians shall not receive any office in our land. As a reply to this suggestion, hear the voice of the Bible: "When the righteous are in authority the people rejoice; but when the wicked bear rule the people mourn." Again: There are weapons of death borne by the messengers of destruction in every form, hanging over us. Have we forgotten the Cholera which turned thousands to dust, and our whole nation to trembling? We need go back but a short time to see that consternation reigned in our cities, and frightened the traveller. And even now, although the multitudes who fell before that sweeping destruction lie silently down in the grave forgotten, yet the weapons of death are not buried, nor the ensigns of wrath concealed. The Plague has already commenced in the East.—It lashes with wasting fury the cities along the Mediterranean; and seems to turn a vengeful frown towards England. Perhaps its strides may follow in the path of the cholera, and awaken fresh consternation through our own sinful ranks. These suppositions are not founded on improbable conjecture.—No! "The sting of death is sin," and ruin or reformation will accord with the Divine proceedings, as respects our exalted republic. Dangers, too, may arise from foreign invasion, and soon, ah! soon should we become an easy prey if the Lord gives us up. Walled cities of the nations fell when their rock had sold them; and what are we with all our numbers, and means of defence, without Divine protection. Our Eastern border laying a thousand miles open to the full view of all the floating artillery of Europe; and our Western frontier lined with merciless savages, who very well remember past grievances; a Southern nation waiting to be united with these confederate States; while Mexico, with jealous eyes watches the movement of our nation in respect to the matter; with other powers waiting the final result of our deliberations with fixed attention; and what is still worse, danger of division amongst ourselves in relation to Texas. These things, fellow citizens, together with many others, teach us that perilous times are at hand, unless the Lord in mercy avert them. Volcanic fires are murmuring beneath our feet—the ensigns of the Almighty emblazon the sky—and his word has declared that those who being often reproved, and hardened their neck, shall suddenly be destroyed, and that without remedy.

Thirdly, The REMEDY for us as a nation,

must be the mercy of God through our Lord Jesus Christ. Christians very well know that the Lord is a strong God, and a present help in trouble. Let infidels refuse to obey our God, yet he is our refuge, we will call upon him in trouble, he will deliver us, and we shall glorify him. Let rulers boast of their skill, but in the Lord we will boast all the day.—We will look to him who teaches senators wisdom, and instructs the judges of the earth. While we pray for those in authority, we will not put confidence in man. Seeing, then, that we have sinned, we and our rulers, and knowing that our sins (as a nation) have reached to heaven, and that dangers threaten us, we perceive that the mercy of God must be our defence.

How are we to seek it? It is not by repentance, fasting and prayer? Repentance signifies considering those sins which we have committed with sorrow for having transgressed. And the sincerity of this repentance must appear in trying to right as far as we can, the wrongs already committed. That we "undo heavy burdens, and let the oppressed go free, and that we break every yoke." The hardened sinner should repent, he must repent or perish. He should return to the Lord, and attend on his worship, and believe in Christ. The Sabbath breaker should remember the Sabbath to keep it holy. Christians should unite to exert an influence against the vile desecration of this sacred day: and in efforts to oppose infidelity, by the cross of Christ. In promoting temperance—in restoring liberty to the oppressed—in avoiding covetousness, which is idolatry—and by doing all that can be done, should we ardently strive for that repentance whose fruits are consistent with our professions of reform.

Prayer in secret—in our families—and in public, should arise; in which we should confess our sins—stand in awe of his judgments—and seek for pardoning mercy through our Lord Jesus Christ.

Fasting, also, public fasting, is necessary in times of reigning sin, and threatening danger. Let the inhabitants of the land assemble in the days of Joel; let the priests, the Lord's ministers, weep between the porch and the altar, and say, "Spare thy people O Lord! and give not thy heritage to reproach." Having thus imperfectly noticed some of the sins and the dangers of these United States, and referred to the great, and only remedy, I close in the language of the wise man—"A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished."

CHRISTIAN SECRETARY.

HARTFORD, JUNE 24, 1837.

Fasting and Prayer.—The recommendation of the Convention to the churches, (as notified in this paper,) to spend the ensuing fourth of July, in humiliation, fasting, and prayer, is both reasonable and necessary. Notwithstanding the copiousness of the remarks of our brother E. in another column upon the "sins, the dangers, and the remedies of the U. States," we cannot forbear to insert some additional thoughts.

The above appointment being made, will furnish a fair test of the state of mind in which the members of our churches are indulging at the time. Nothing is said in the resolutions about preaching on the occasion; and it is probable the pious mover designed to propose only such exercises, as the members of the churches could not only attend, but perform: all can fast, all can humble themselves before God, all can pray such prayers as should then be offered; all can confess their sins against God. Of course, the churches destitute of ministers can have no possible excuse for not meeting together and spending the day, yea the whole day, in the proposed acts of devotion.

If any church, therefore, destitute or otherwise though it be, refuses to comply with the proposal of the Convention, it must, almost without exception, be because it will refuse. If when the day arrives, individuals do not attend the religious exercises, it will in most cases, be, because they will not attend them.

Men and women do go and come upon any occasion, either religious or secular, when they please, or nearly so; especially where no more labor or time is required, than to go to their place of worship to spend three hours twice a day.

This being the case, the 4th of July 1837, will present the Baptist communicants in Connecticut generally, a test, to which each one may bring his or her heart for adjudication; and for a just decision of the qualities of its present ruling propensities. The same day will inevitably furnish the enemies of God and religion with as fair a standard, by which to estimate the degree of piety, devotion, and worth of christian profession in our churches. It will be seen that day by the wicked, what Baptist members will pray, and fast, and seek the Lord with those who tremble at his word; and who they are that not only refuse to pray, but resort to uproarious and noisy haunts of ungodly men, there to feast, to drink, and to mingle in shouts, at the utterance of sentiments and language which is often disgraceful to civilized men. The saints and the wicked will on that day see what professed friends of Jesus Christ they are, who pour contempt upon the religion they profess, by pleading petty excuses, or perhaps without pretending any excuse at all but their own will, devote the day to gainful business employments, or indulgence in pleasures, either abroad or at home. How many souls may be hardened in sin and lost, forever lost; by what they shall see or hear of Connecticut Baptists on the 4th day of July 1837. Brethren, let us beware.

If any inquire what occasion there is for fasting and prayer? they will find a reply in the remarks of E. in the piece referred to above. But to those, many more, and powerful reasons might be added.—The very unfavorableness of the season thus far, furnishes just cause of alarm. It is now midsummer; and should the weather remain longer as cold as it has been and is now, one important crop (the Indian corn) must of necessity be almost entirely cut off. And though other grains, as wheat, rye, &c., may make their growth, if the rains continue in July, as now and heretofore, the grain will either be blasted or mildewed in ripening, or ruined in harvesting.

If to the present emptiness of our granaries, we should provoke the great God to add as short crops as were gathered the last year,—a scarcity of bread bordering on famine, absolute famine, would stare the nation in the face.

There is a class of men who will probably read these remarks with feelings of unmingled contempt. We heed them not. Dangers are already clustering around us, and the God of the universe can, with infinite ease, continue for any length of time he pleases, such weather as shall make the proud, the hard hearted quake at the event. And who can say he will not do it? Some of the most fearful threatenings of his word, seem to be strictly applicable to us as a people at the present moment; and how few heed it? In a word, the flood-gates of sin are wide open, and the whole people are deluged with iniquity in its bloodiest and impurest forms. The positive threatenings of God are recorded, and are at this hour playing about our horizon like distant lightnings. There is no escape but in the way of his own appointment, which is to repent and forsake our individual and national sins; and to return to a life of righteousness and obedience.

In what has transpired of scarcity, and pecuniary suffering, our heavenly Father has touched us with a gentle and merciful hand, as though he would awaken the churches and all people, to see and feel their entire dependence and helplessness, when He comes forth to meet offenders with rebukes; and by gentle means to recall them from their sins. He has shown us with what infinite ease he can cut off from our boasting, guilty nation, the whole staff of bread; and that with the same ease, poverty can be made to overtake the rich in their pride; while plans of national or individual aggrandizement are made to vanish like the "baseless fabric of a vision."

Add to all this, the exceedingly low state of religion—the Laodicean lukewarmness of our churches—their strait forward indulgence in the pride of life—their worship of Mammon, and vain confidence in man; and who will say there is no danger? Who will deny that "this time is evil?" Who does not fear that we may soon take up the lamentation and say, "We are utterly spoiled: he hath changed the portion of my people!"

Let these considerations induce christians now to arise, and call mightily upon God for pardon and mercy.

DAY OF FASTING AND PRAYER.

The following resolutions were proposed by Dr. Chapin, and adopted by the Convention, at its session last week, and are forwarded for publication in the Secretary.

Whereas, There is at the present time unparalleled distress in our country, arising from pecuniary embarrassments; a distress which affects alike the capitalist and the laborer—the merchant, the mechanic, and the farmer, the aged and the young, the rich and the poor, the churches and the world; and whereas, we believe that whatever secondary causes may have been employed in producing this state of things, we, as religious men, ought to recognize as the primary cause, the hand of God; therefore,

Resolved, That it becomes us as a community, and as individuals, to humble ourselves under His mighty hand, to examine our own hearts and ways, to repent of our sins and humbly inquire wherefore it is that He contends with us.

Resolved, That in view of the above facts, it is agreed that the members of this convention will themselves observe, and will invite all the Baptist churches in this State to join them in observing the 4th day of July, as a day of humiliation, fasting and prayer; that the Almighty would avert his judgments, and pour out His spirit upon us, and revive His work among us.

W. M. PALMER, Sec. &c.

Chester, June 19, 1837.

ORDINATION AT SPRINGFIELD.

On the 20th inst. the Rev. Hiram Atwell Graves, was ordained at the meeting house of the first Baptist church in Springfield, Ma. The exercises were performed in the following order:

"Anthem," "Lord of all power and might."—Invocation, by the Rev. Mr. Hunt.—Select Scriptures, by the Rev. Mr. Brackett.—Anthem, "The Lord will comfort Zion."—Prayer by Rev. M. Batchelor.—Hymn, 211th Supplement.—Sermon, by Rev. R. H. Seal.—Ordaining Prayer, by Rev. I. Hall.—Charge, by Rev. J. M. Graves, (father of the ordained.)—Right Hand of Fellowship, by Rev. R. H. Seal.—Address to the Church, by Rev. Leland Howard.—Prayer, by Rev. Mr. Baldwin.—Anthem, "Great is the Lord."—Benediction, by the Candidate.

A gentleman who was present, informs us that all parts of the services were performed to the great acceptance and edification of the church, and the numerous assembly of people who attended. The church and congregation, as we learn, are united most happily in brother Graves as their pastor; and as such, his labors have been hitherto attended with pleasing indications of usefulness. May his life and health be precious in the sight of the Lord, and very many souls be given him as seals of his ministry.

LECTURES TO YOUNG MEN.—The Rev. R. Turnbull proposes to deliver a course of Lectures on the *Truth of Christianity*, to the young men of the city, who are invited to attend, on alternate Sabbath evenings, at the South Baptist Church. The first Lecture may be expected next Sabbath evening.

PRESBYTERIAN CHURCH.—For several years past, the annual meetings of the General Assembly of this Church, have been characterized by a great want of respect for good order, and of that courtesy which is due from brethren, one to another. A want of confidence, and bitter invective and recrimination have prevailed; instead of being of one mind, and striving for peace, they have been divided into two parties, each taking advantage of its power, as the case might be. Indeed scenes have often been witnessed, which would have disgraced any body of men, not claiming to be influenced by the high and holy motives of religion. This bad spirit has rather increased and intolerance so far prevailed at the session just closed, as to lead to the exclusion of three Synods, and the dissolution of one Presbytery. The "Old School" prevailed this session, and by the act mentioned, have probably secured a majority, and likewise a division of the Assembly. And all this to support sound doctrine, and the standards of the Church! Let the other denominations follow on in the same manner, and in a few years infidelity will become triumphant, through the unholiness of the pretended friends of Christ. The reader is referred to an article on the preceding page, on the same subject.

EGYPTIAN CHRONOLOGY. By A. B. CHAPIN. We are indebted to the Author for a handsomely printed octavo pamphlet of 20 pages, being a comparison of the Biblical and Egyptian Chronologies. It formed an article in the Quarterly Christian Spectator, Vol. IX. No. 2, June, 1837.

It is an able and elaborate piece of historical research, and does honor to its author. We commend it heartily to ministers, as a subject in which their employment is interested, and the study of which should not be neglected, when thus brought within the reach of all.

VIRGINIA ANNIVERSARIES. We find in the Rel. Herald reports and proceedings of the Education Society, Virginia Baptist Missionary Society, Baptist General Association, and the Virginia and Foreign Baptist Bible Society. Of the latter society, this was the first annual meeting. The Treasurer's receipts foot \$2,278 67; while the sums named as received by the Missionary Society, are but small. We abridge the Report of the Missionary Board, for the sake of the following remarks.

"The contributions have been small compared with the extent, importance, and grandeur of the object proposed to be accomplished, the resources of the denomination, and even the amount collected in some preceding years."

The decrease in the contributions to the Mission fund may be traced, in part, to the impressive appeal which has been made to the denomination in behalf of the Bible cause. An undue proportion of the churches' liberality has flowed in that channel. This is the least to be lamented as the Bible and Mission interests are closely allied, and the prosperity of the former is identified with that of the latter. It must be confessed, however, that there is in the churches a lack of fervent zeal, for the spread of the gospel. But we cannot conceal the truth, that a deplorable apathy and inertness prevail among those who profess to be the redeemed of the Lord. This appears in the lack of interest in the monthly concert of prayer for Missions.—Few, comparatively, attend this important meeting.—It appears in the scantiness of our contributions to the Lord's fund. It appears in the fervor of our devotion to Mammon; in our servile compliance with the capricious dictates of fashion; in the costliness of our equipage, and the sumptuousness of our fare;—in a word, in the selfishness and selfishness of our spirit, and the inconsistency of our deportment. The world will never be converted until Christians cherish the spirit of faith and liberality, and devotion; and exult in their love the purity, beauty, and divinity of the gospel. Then did the Lord add, daily to the church such as should be saved; when the primitive believers "sold their possessions and goods, and parted to all as every man had need, and continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people."

Virginia Baptist Education Society. The last Report of the Board closes with the following tribute to the memory of the late Rev. Luther Rice.

"It would not be suitable to close this report without referring to an event which has been keenly felt by the Baptists of Virginia. Since the last annual meeting, the providence of God has called away our esteemed brother Luther Rice from the scene of his earthly labors. As the friend of an enlightened and pious ministry, it is known he occupied a elevated ground. To promote this great object, he spent the best of his life. He was among the earliest and most devoted friends of our beloved Seminary, although his labors were chiefly directed to the interests of another institution. The duties of his agency led him indeed into other states, but he always delighted to call Virginia "home." Scarcely with any intermission he annually attended our general meetings, and always interested himself and labored as one at home. And here he always found a hearty welcome. We loved him for the truth's sake—we loved him for his work's sake. But he is gone—we loved him for his no more. That tongue, which at our last anniversary, gleamed with such overpowering eloquence on behalf of dying men, is now mute in death. His majestic form rests quietly beneath a little mound of earth, but we have reason to believe his happy spirit has gone to commune with a Clopton, and Semple, and with his earliest coadjutor, the lamented Mrs. Judson. We cannot but venerate his memory, for with all his frailties, he was a great and good man."

May the great Lord of the harvest raise up many such to labor in his vineyard."

General Intelligence.

GREAT FLOOD.

The Baltimore papers contain melancholy accounts of a most disastrous flood which occurred in that city on the night of the 14th inst. A very heavy rain a few miles north of the city, caused an unparalleled rise of water in the small streams leading into the Patuxent, at Baltimore, sweeping away bridges, dams, mills and dwelling houses. Hundreds of families were stripped of their property, and the earnings of their toil, who retired at evening in comfortable circumstances, but in the morning were destitute and penniless. In addition to the great loss of property, it is to be added a painful and gloomy loss of life in one house, a father and mother, together with three children, were found dead in bed, having been drowned while asleep, apparently without a struggle. A cradle containing an infant was safely rescued from the river at Fell's Point, after having floated about during the night. It is estimated that from 25 to 30 lives were lost by this calamity. Measures have been taken by the city council to relieve the distress of the sufferers by the flood.—*North-Corn Courier.*

Correspondence of the Philadelphia Herald.

BALTIMORE, June, 1837.

Notwithstanding you have a full and particular account of the dreadful disasters which have befallen this devoted city through the medium of the prints, still no pen can describe scenes, that even the imagination can hardly realize, and the picture, though drawn faithfully, falls far short of the reality.

That it was the bursting of a cloud or a water spout, is no longer doubted; for on many of the roads leading to the city none but slight showers were felt during the night. A well informed master of a vessel informed the writer, that he watched a very peculiar cloud, so long as he had day light, and when last seen it was making toward the city, and he observed to a friend that he was apprehensive, as he had seen them before, it would burst.—The water in the lower part of the city, which was the scene of suffering, rose 7 feet in 15 minutes, hardly giving time for those who even were aware of their danger to escape. Our firemen behaved well—finding it difficult to alarm the inhabitants who little thought of their danger, they kindled large fires and had the bells rung. It was a scene of horror added to which, almost every person had a flambeau, the glare of which, the rushing of the waters, the cries of the distressed, were a wail. Many of the streets were occupied by hucksters, second hand dealers, men in small dry goods way, many of these are ruined, while others, who were extensive dealers, are great sufferers, but have still something left. To our community it is a dreadful calamity.

The loss of lives cannot be accurately named—as every hour brings some additional list. The flood was generally on and near our Susquehanna Railroad. Whole shanties have been swept away, and the inmates drowned.

The number of horses, cows, hogs, mules, &c. destroyed, will not fall far short of 500—among which is

a celebrated race horse, for which the owner gave but a few days since \$500.

It is computed the public and private loss is not far from a million of dollars. Our Council are assembled.—We shall have Ward Meetings and make a collection for the sufferers.

St. Augustine (East Florida), June 1.

Our Indian Affairs.—Since our last, affairs have assumed a more serious aspect, and we regret to state that the prospect of the termination of our "pretty little war" are more gloomy than ever. An express arrived here on Saturday last, from Fort Mellon, the purport of which, we understand to be that a number of negroes had come in at that post, who states that the Indians had held a meeting—deposed Micanopy, and elected Sam Jones their principal chief. They further state that at the next new moon the Indians would commence open hostilities.

These negroes, it is said, give some particulars of the battle at Fort Mellon. They state that they attacked the fort with 600 warriors, and soon after their repulse, they were reinforced with 300 more, and were preparing for another onset, when they received information of the cessation of hostilities.

The steambot Charleston touched at Picolata yesterday from Fort Mellon; it is stated that a considerable number of Indians are in the neighborhood of that post, who daily come in and receive rations and go out again.

An express arrived this morning from Tampa, the contents of which, are reported to be of an unfavorable nature. It is reported, and confidently believed, that the Indians have all left their camp and returned into the nation. Their reports seem to confirm what we have now but little hope that the war will be ended by negotiation.—The Indians have been enabled to possess themselves of much information, and are doubtless emboldened by their intercourse. If a resort to arms again becomes necessary, we apprehend much bloody work.—*Herald.*

The Executive of Maryland has decided that it is not expedient to call an extra meeting of the Legislature of that state.

Fire.—A fire broke out between 6 and 7 o'clock yesterday morning in the iron foundry of Bullock and Davis, which destroyed the pattern shop, with all its valuable patterns intended for castings of various descriptions, estimated at about \$10,000. It is reported that the building and materials were partly insured, although the loss must still be great. It is stated, with how much truth we know not, that the conflagration was the work of an incendiary.—*Philad. Ledger.*

The body of Mr. James Benton, of this city, who was drowned at Troy, a few weeks since, has been found near Albany.—*Courier.*

State Prison.—The present number of convicts in our State Prison is 207. Commitments the past year, 57—discharges, 51. Profits of the Prison the past year, \$7,188 94.—*Id.*

MARRIED.

At Wethersfield, on Sunday evening last, by Rev. Dr. Tenny, Franklin H. Merriman, Esq. of this city, to Miss Harriet, daughter of Capt. James Blinn, of Wethersfield.

At Suffield, May 31st, by Rev. Mr. Clapp, Mr. Chauncey E. Veits, of the firm of John J. & C. E. Veits, of Granby, to Miss Esther Denison.

DIED.

At New Britain, on the 2nd of May, Mr. Abel Penfield, aged 56 years. He was a much respected member of the Baptist Church in that place; he honored his profession, and died with a hope full of immortal life.

At Ireland, (West Springfield,) on the 8th inst. Miss Abigail Humston, aged 50, daughter of Deacon Caleb Humston, of that place.

At East Windsor, June 9th, Adeline, youngest daughter of Lucius and Pamela Burnham, aged 9 months. Papers in Illinois please copy.

At his residence in Warren, Bradford Co. Pa., on the 4th of May, 1837, Elder Edward E. Dodge, aged 43.

ACKNOWLEDGMENTS.

The Treasurer of the Convention acknowledges the receipt of the following sums for the Foreign Mission.

June 13, 1837.

From Willington Chh. and cong.	\$29 51
1st chh. in Colebrook	5 00
Lady's Primary Society, 2d chh. and cong. Lyme.	4 09
2d chh. in Lyme concert prayer,	4 70
Norwich Female Miss. Society,	20 86
Lebanon chh.	7 72
Poufret chh. B. Miss.,	23 06
Lebanon Female Primary Society,	6 31
2d chh. in Groton,	12 00
Berlin chh.	1 00
1st and South churches in Hartford, collected concert prayers,	54 41
Thompson chh. concert prayer,	3 58
Winthrop H. Bullard,	1 00
William Joslin,	1 00
New Haven chh. concert prayer,	6 90
Sabbath school children in New Haven,	2 45
Deep River chh.,	44 00

"Female Mite Society, to be forwarded to Mr. J. H. Vinton,

2d chh. Woodstock Female Mite Society,	16 16
1st chh. Woodstock,	5 43
1st chh. in Saybrook,	5 12
Packersville, concert prayer,	6 12
Mrs. O. Hall, \$1. N. Platt, \$1. A. Platt,	3 25
\$1 25, Waterbury chh.,	3 25
Hartford south chh.,	11 44
Haddam chh. concert prayer,	8 06
Hezekiah Shailor,	2 00
A friend to Rev. Miss. by Rev. S. Shailor,	5 00
Miss Soc. 3d chh. Middletown (Westfield),	8 00
Stafford chh.,	3 29
Female Miss. Society, Weston,	23 00
Weston chh.,	25 25

Ladies Foreign Miss. Soc. of the 1st chh. Hartford, to be applied to educate a Burman child, named Abigail Davis,

Essex chh.,	40 61
Colchester Borough concert prayer,	1 00
2d chh. in Danbury,	34 15
Preston chh.,	5 00
Elizabeth Coit, of New London chh.,	3 66
Jane E. Coit,	50
Stratfield Female Miss. Soc. by Rev. J. H. Linsley,	20 00

\$504 58

For the Home Mission, do.

From chh. and congregation, Willington,	\$15 11
1st chh. in Colebrook,	3 00
Ladies Primary Soc. 2d chh. & con., Lyme,	5 00
Norfolk chh. and society,	6 06
Norwich Female Miss. Society,	8 25
" chh. concert prayer,	6 38
Lebanon chh.,	9 23
Lebanon Female Primary Society,	6 35
2d chh. Groton,	12 00
1st chh. in Woodstock,	4 16
Had lam chh.,	5 00
Hezekiah Shailor,	3 00
3d chh. Middletown Miss. Soc. (Westfield),	10 00
Weston Female Miss. Society,	8 00
Weston chh.,	10 00
Dea. Geo. Welch \$2. W. Douglass Webb, Chester, \$1,	3 00
Sally Webb, \$1. Mary Douglass, \$1. Ann Post, Soc. of do.	2 50

\$504 58

For the Home Mission, do.

From chh. and congregation, Willington,	\$15 11
1st chh. in Colebrook,	3 00
Ladies Primary Soc. 2d chh. & con., Lyme,	5 00
Norfolk chh. and society,	6 06
Norwich Female Miss. Society,	8 25
" chh. concert prayer,	6 38
Lebanon chh.,	9 23
Lebanon Female Primary Society,	6 35
2d chh. Groton,	12 00
1st chh. in Woodstock,	4 16
Had lam chh.,	5 00
Hezekiah Shailor,	3 00
3d chh. Middletown Miss. Soc. (Westfield),	10 00
Weston Female Miss. Society,	8 00
Weston chh.,	10 00
Dea. Geo. Welch \$2. W. Douglass Webb, Chester, \$1,	3 00
Sally Webb, \$1. Mary Douglass, \$1. Ann Post, Soc. of do.	2 50

\$504 58

Preston chh.,	10 00
3d chh. North Stonington,	11 30
Elizabeth Coit,	1 00
Essex chh.,	80 00
2d chh. in Danbury,	30 00

\$218 33

For the Domestic Mission.

From Mrs. Olive St. John, of Sharon, at the disposal of the Convention,

Willington chh. and con.,	\$5 00
Lebanon chh.,	1 00
Berlin chh.,	5 77

Ezekiel Atwood, 50c. Phoebe Hicks, Hampton, \$3,

1st chh. Hartford Female Domestic M. Soc.	13 41
Tolland chh.,	2 18
Dea. S. Fish, 1st chh. in Groton,	3 00
3d chh. in Groton,	5 50
Hartford South chh.,	23 50
Female Primary Soc. Marlborough	2 25
East Windsor chh.,	1 35
1st chh. Suffield,	15 00
North Haven chh.,	5 27
Weston Female Miss. Society,	4 37
Weston chh.,	20 76
Bristol chh. and soc.,	11 00
New Haven chh.,	3 69
Hartford 1st chh.,	41 67
2d chh. Suffield, by Rev. Mr. Shailor,	46 50
1st chh. in Groton,	6 12
Essex chh. to be given to Killingworth chh.,	40 00
do. to be given to 1st Saybrook "	20 00
Warren chh. by Rev. D. Baldwin,	1 00
Colchester Borough chh.,	6 70
2d chh. in Danbury,	10 25
1st chh. in Saybrook,	3 00
East Lyme Female Mite Society,	5 00
Killingworth chh.,	2 00
Contribution after Sermon annual meeting,	10 32
Waterford chh.,	2 00
D. Harris, N. Lond. chh. \$1, female in do. 5,	6 00
Contribution N. Lond. chh. and con.,	4 25

\$336 18

The Treasurer of the C. B. Bible Society acknowledges the following sums received, June 13, 1837.

Of Avon chh. by Rev. Wm. Bentley,	\$7 40
Mr. Cady, of Brooklyn, by Rev. B. Cook, Jr.,	8 00
Miss Cady, do.	2 00
Norfolk chh. and soc.,	16 37</

POETRY.

[Selected for the C. Secretary.]

The following lines, by Charles Swain, we feel assured will be read with deep emotion, by every one who has been blest with a good mother. "Tis only after we have left the paternal care of her who watched over our childhood, and have become acquainted with the stern and uncompromising realities of a cold world, that we

"Learn to prize that holiest home,
A tender mother's breast."

A softening thought of other years,
A feeling linked to hours
When life was all too bright for tears,
And hope sang wreathed with flowers;
A memory of affections fled,
Of voices heard no more;
Stirred in my spirit when I read,
That name of fondness o'er.

O mother!—In that magic word
What loves and joys combine!
What hopes, too oft, alas, deferred!
What watchings—griefs—are thine?
Yet, never, till the hour we roam,
By worldly thralls oppressed,
Learn we to prize that holiest home,
A tender mother's breast.

Ten thousand prayers at midnight poured
Beside our couch of woes;
The wasting weariness endured
To soften our repose;
While never murmured marked thy tongue,
Nor told'st thy heart's true care!
How, mother, in thy heart so strong,
To pity and to cheer?

What filial fondness e'er repaid,
Or could repay the past?
Alas, for gratitude decayed!
Regrets that rarely last!
'Tis only when the dust is thrown
Thy blessed bosom o'er,
We muse on all thy kindness shown,
And wish we'd loved thee more.

'Tis only when thy lips are cold
We mourn—with late regret,
Mid myriad memories of old—
The days forever set,
And not an act, or look, or thought,
Against thy meek control,
But with a sad remembrance fraught,
Wakes anguish in the soul!

On every land, in every clime,
True to her sacred cause;
Filled with that influence sublime
From which her strength she draws—
Still is the mother's heart the same;
The mother's lot as tried;
And, O, may nations guard that name
With filial power and pride.

THE SPIRIT OF SPECULATION—TO THE YOUNG.

From an unpublished Address.

There is a source of danger that should excite solicitude for YOUNG MEN. I allude to the prevailing mania for speculation, which, within a few years, has set in upon this nation like an overflowing torrent. The world before this, has seen nothing that can be compared with it; and it has become a deeply interesting question whether all this will tend, and what will be its result. All classes of the community are affected by it. Even age, although rolling in wealth, is seized with the insatiable desire of amassing treasures; and the poor remnant of life, instead of being devoted to sober enjoyments, and a preparation for that journey which all, sooner or later must take, is devoted to the work of adding field to field, and heaping up treasures for heirs, "they know not who." But this RHEUMATISM, for such it is fast becoming, seizes with peculiar power on young men. It suits their spirit of enterprise—it meets their desire for active employment—it seems adapted to their ardor and love of excitement. And it cannot be denied, that compared with purposes for which young men have been called forth in other times, it possesses many things which are doubly advantageous and praiseworthy. Better, by far, that the powers should be devoted to purposes of gain, than of conquest: that the land should be traversed, and the streams be ascended, and the mountains climbed in pursuit of wealth, than in pursuit of the spoils of battle, or to strew the earth with the dead, as has been the case in other times, and other lands. But there are perils attending this spirit of speculation which should excite alarm, and which, if not checked and restrained, will speedily endanger all that we hold dear as a people. Some of these perils are the following: It tends to destroy all sober habits of industry, and all respect for the slow but virtuous mode by which property was acquired by our fathers. Few young men are contented with moderate, but certain gains, when reports are borne on every breeze, from every quarter, of the immense fortunes made in a few months, or a few days. The ideas of frugality, economy, and sober estimate of life, on which the proper habits of republican simplicity depend, are in danger of being dissipated, like chaff before the whirlwind; and all that has been valuable in our national estimates of life, is in peril of being broken up. There is danger that all sober habits should be destroyed; there is danger that all that contributes to moral purity and integrity should be broken down; there is danger that every thing should be made to bend to the acquisition of wealth; and that there should be no honesty, no truth, no fair-dealing, no conscience, no education, no religion, no law, that should not be regarded a subordinate to the sudden acquisition of splendid fortunes. Should this become the passion of the nation—should it seize upon our young men, no man can doubt the consequences. Let one giant passion seize the national mind, and every thing will be prostrated before it, as in the sweepings of the tempest. Over the result, every man must tremble. At its anticipated march over virtue, truth, honesty, and religion, every lover of his country must be alarmed, and all the power of partial influence—all the force of the precepts of the wise, the sober-minded, and the good, are demanded to maintain, every where

among our young men, the sense of the value of slow, but certain gains, and contented and honest industry and virtue.—*Religious Intelligencer.*

THE BRIDE.

Emma had wheeled the sofa in front of the fire, and as Charles seated himself beside her he was certainly a very happy fellow. Alas, he had as yet only drunk the bubbles on the cup. Emma looked lovely, for the glow of the warm coal fire had given a bloom to her usually pale cheek, which heightened the lustre of her dark eyes. But there came a shade of thought over Emma's brow, and her husband instantly remarked it. It is strange how soon husbands see clouds over their liege lady's brows. It was the first Charles ever saw there, and it excited his tenderest inquiries.—Was she unwell? Did she wish for any thing? Emma hesitated, she blushed and looked—Charles pressed to know what had cast such a shadow over her spirits. "I fear you will think me very silly, but Mary French has been sitting with me this afternoon." "Not for that certainly," said Charles, smiling. "O, I did not mean that, but you know we began to keep house about the same time, only they sent by Brent to New York for carpeting. Mary would have me to walk down to Brent's store this evening with her, and he has brought two, and they are such loves." Charles bit his lip. "Mary," she continued, "said you were doing a first rate business, and she was sure you would never let that odious Wilton lay in the parlor, if once you saw that splendid Brussels, so rich and so cheap, only seventy dollars."

Now the "odious Wilton" had been selected by Charles's mother, and presented to them, and the color deepened on his cheek, as his animated bride continued, "Suppose we walk down to Brent's and look at it, there are only two, and it seems a pity not to secure it."—"Emma," said Charles, gravely, "you are mistaken if you suppose my business will justify extravagance. It will be useless to look at the carpet, as we have one which will answer very well, and is perfectly new." Emma's vivacity fled, and she sat awkwardly picking her nails. Charles felt embarrassed, he drew out his watch and put it back, whistled, and finally spying a periodical on Emma's table, began to read aloud some beautiful verses. His voice was well toned, and he soon entered into the spirit of the writer, and forgot his embarrassment; when looking into Emma's eyes, he was surprised, instead of the glow of sympathetic feeling he expected to meet, to see her head bent on her hand, evident displeasure on her brow, and a tear trickling slowly down her cheek.

Charles was a sensible young man; I wish there were more of them; and he reflected a moment before he said, "Emma, my love, get your bonnet and cloak on, and walk with me, if you please." Emma looked as if she would like to put a little longer, but Charles said, "Come," with such a serious gravity, that Emma thought proper to accede, and nothing doubting but that it was to purchase the carpet, took his arm with a smile of triumph. They crossed several streets in the direction of Brent's, until they at last stood before the door of a miserable tenement on a back street.—"Where in the world are you taking me?" inquired Emma, shrinking back. Charles quietly led her forward, and lifting a latch, they stood in a little room, around the grate of which were three small children hovering closer and closer, as the cold wind swept through the crevices in the decayed walls. An emaciated being, whose shrunk features, sparkling eye, and flushed cheek spoke of deadly consumption, lay on a wretched low bed, the slight covering of which barely sufficed to keep her from freezing, while a spectral babe, whose black eyes looked unnaturally large from its extreme thinness, was vainly endeavoring to draw sustenance from the dying mother.

"How are you, Mrs. Wright?" quietly inquired Charles. The woman feebly raised herself on her arm, "Is that you, Mr. West? O how glad I am you are come—your mother?" "Has not been at home for a month, and the lady who promised her to look after you in her absence, only informed me to day of your increased illness." "I have been very ill," she faintly replied, sinking back on her straw bed. Emma drew near, she arranged the pillow and the bed clothes over the feeble sufferer, but her heart was too full to speak.—Charles observed it, and felt satisfied. "Is that beautiful girl your bride? I heard you were married." "Yes, and in my mother's absence she will see you do not suffer." "Bless you, Charles West; bless you for a good son of a good mother; may your young wife deserve you; and that is wishing a good deal for her. You are very good to think of me," she said, looking at Emma, "and you are just married." Charles saw Emma could not speak, and hurried her home, promising to send the poor woman coal that night. The moment they reached home, Emma burst into tears. "My dear Emma," said Charles, soothingly, "I hope I have not given you too severe a shock. It is sometimes salutary to look on the miseries of others, that we may properly appreciate our own happiness. Here is a purse containing seventy-five dollars, you may spend it as you please."

It is unnecessary to say the "odious Wilton" kept its place, but the shivering children of want were taught to bless the name of Emma West, and it formed the last articulate murmur on the lips of the dying sufferer.

PRESENT ASPECT OF BABYLON.

Though no antiquary, as I have said, I determined in mind, that I was passing along the walls of Babylon. Many fragments of bricks were lying among the sand, some marked with the character I noticed in Hilla. All was barren around; although at some distance, where the waters were shallowest, I could see the grass peeping above them. By the walls, I found a dry road to the base of a huge shapeless mound on which the tower is placed; its circumference

is estimated at little more than seven hundred yards; a narrow way divided it from a still larger and more irregular heap, upon the side of which stood, facing the tower, a small mosque.

If the dervishes to whom these memorials are erected, lived on the spots where the tombs now stand that are to be seen over the remains of Babylon, they selected well for the abandonment of the world; more forlorn spots could scarcely be found; for, in the great desert even, there is verdure and flower—here all is utter misery. On the height of the first mound stands a well built tower, of something less than forty feet high. Such an erection in modern days would excite admiration for its workmanship; with what astonishment must it be viewed in the supposition that its age exceeds 4000 years. Huge heaps of brick lie about melted into solid masses, as if by the action of fire; and the whole mound on which the pillar stands is covered with the fragments of well baked bricks; and this is the Temple of Belus, it is said, or the Tower of Babel. At any rate, it stands on the plains of Shinar, where Babylon once stood; and most completely as my eye wandered over the scene of desolation, did I feel the truth of the fulfilment of the judgments pronounced against her: yes, "Every one that goeth by Babylon shall be astonished."—*Major Skinner's Overland Journey.*

An Infidel grappling with Allev's Alarm.

Mr. S. S. White, Agent, having left volumes in the hands of Mr. B. a merchant in Western New York, who offered to superintend their distribution, returned after two or three weeks, when the merchant gave him the following history: "Even now," said he, "we are reaping the fruits of the volume circulation. I have in my employ a man who was a thorough infidel, and so active in diffusing his sentiments, that I knew not but it was my duty to turn him away. One day as he came into my store, I took up Allev's Alarm, and asked if he would read it on condition of my presenting it to him. He agreed to do so; and the first Sabbath in February read the book. On Monday evening he came into my counting room, and when I enquired how he liked the book, he immediately burst into tears, unable longer to conceal his emotion. After he became more composed, he went on to relate the exercises of his mind. He requested me to pray for him; and like them of old, 'close' that very night whom he would serve; and now he gives the most decided evidences of piety."—*Tract Mag.*

From the N. Y. Evangelist.

THE DANCING SCHOOL.

A young lady attended my meetings for some months. I have reason to believe the Spirit of the Lord was grieved from her bosom. Soon a dancing school was opened and she attended. None, probably, were more welcome in the society of the gay than the same young woman. One day, a funeral was held at noon, and a dance in a house directly opposite at night. Funerals and dances are of frequent occurrence in this community. This young woman was recently to follow one of her relatives to the grave. She felt however, that her mountain stood strong, and put far away the evil day. The funeral of her relative had scarcely past, before her partner in folly, a young gentleman, called to see her to the dance.

My daughter, said her mother, you had better not go. It won't look well. But a mother's remonstrances are all in vain. I shall go to the dance, said the daughter, if I die, and all my friends were corpses.

As with a bolt from heaven, she was smitten with a sickness that in a few days terminated her life. The young gentleman that she was pledged to dance with in the ball room, on Saturday night met her corpse confined in the church on the next Sabbath, and assisted in carrying her to the grave.

The dancing school still goes on, and funerals are of frequent occurrence. The people have Moses and the prophets and Christ, and they will not believe, though one should arise from the dead.

AN AFFLICTED MINISTER.

CURIOUS NATURAL PROFILES.

One side of the Moel-y-gest, a hill near Tre Madock, Carnarvon, when viewed from the high roads at Criccieth, presents a profile of the human countenance which bears a remarkable resemblance to the duke of Wellington. This hill is about 1000 feet high; and the side which presents this prodigious portrait, faces the north at an inclination of about 45 degrees: so that the face is turned upwards, as if the body lay in a horizontal position, with the head raised upon a pillow. The features are very distinctly defined. A similar phenomenon is found in New Hampshire, United States, forming part of a range called the White Mountains, the Profile Mountain, so called in consequence of one side of it bearing a very accurate outline of the human face. Another near Edinburgh, immediately beneath the monument of Nelson, on Caltonhill, is a rocky precipice of about 100 feet high; the face of this precipice, when viewed from the south of Holy-rood Palace, about a mile distant, presents a profile in every way well proportioned, bearing a strong resemblance to the hero of Trafalgar. Another instance of the freaks of nature exists at Malta, in the Lion Rock, which emerges from the sea to the height of several yards, and forms a gigantic statue of a recumbent lion. To these may be added a remarkable stone between Carnarvon and Beddgelert, about four miles from the latter place, which bears a strong resemblance to the profile of Pitt; the road passes close to it.—*Carnarvon Herald.*

TO CURE THE TOOTHACHE.

A friend at our elbow in whom we have confidence, requests us to say, that in those cases of the toothache resulting from decay, the nerve may be destroyed with but little pain by

applying to it what he calls the oil of white paper. Having himself witnessed the virtues of his application in many cases, he is confident it will invariably be found a safe and effectual cure.

His mode of extracting the oil is as follows: take any common earthen cup and draw a piece of cotton cloth over the top, confining it by a string tied around it at the bottom. Make a small hole in the cloth at the top of the cup. Then take a sheet of common white paper, roll it up in the form of a cone or trumpet. Insert the small end in the aperture of the cloth above mentioned. Then place the cup in a position nearly horizontal, and bending the cone still more downwards, set fire to the large end. The draft through the tube into the cup will deposit a few drops of oil in the vessel by the time the paper is burnt out. Take some of this oil in a little cotton, and apply it to the nerve of the tooth. He says he has tried all other remedies he has ever seen mentioned, but never found any thing so sure and effectual as this. He is no quack, but from the good will he bears to his fellows, he is disposed to advise them with this simple remedy, and to acquaint them to give it a fair trial.—*Gospel Banner.*

The Confession of Grotius.—Grotius was a great man. His natural powers were such, that at the age of fifteen, he had made a vast proficiency in polite literature; and he pleaded at the bar when only seventeen. At the age of twenty-four, he was appointed attorney general. He became a public ambassador, and was the companion of kings.

Towards the close of his life, at the age of sixty-two, reflecting on his various pursuits and engagements, he left this testimony for the admonition of the learned: *Ah! vitam prosum perdidit nihil agendo laboriose*; that is, "I have wasted my whole life in laboriously doing nothing."

Let the reader at the end of his days, should be forced to make the same painful reflection, let him now remember what a greater than Grotius said—"One thing is needful," and let the securing of eternal life according to the directions of the Gospel, be his first, his chief concern.

There are a few days in which something does not occur to make us feel that life is a state of trial.—*Danby.*

Queen Elizabeth as she lay dying cried out, "Millions of money for one inch of time," but the piercing cry came too late. It will be the cry of all who misimprove time, but time like all other servants if abused too long, will refuse to serve you.

THE LONELY COTAGER.—A pious cotager, residing in the centre of a long and dreary heath, being asked by a christian visitor, "Are you not sometimes afraid in your lonely situation, especially in winter?" replied, "O no, sir, for faith shuts the door at night, and mercy opens it in the morning."

At the time when Mr. Peale was exhibiting his beautiful picture of the Court of Death, in Boston, he sent the late Rev. Dr. Osgood a ticket on which was written, "Admit the Bearer to the Court of Death;" the old gentleman never having heard of the picture, was utterly confounded. "I expected to go before long," said he, "but I was not prepared for so abrupt a summons."

We have heard it said that the Josephs, some time since, sent out to the Rothschilds a schedule of speculations, with an invitation for them to invest their funds in this country. The reply of the Rothschilds, "We don't think much of a country that imports its bread," contains volumes of admonition and instruction. With millions of acres of first rate land, uncultivated, we import grain! At first blush, it would seem like "carrying coals to Newcastle." One cause of this state of things is the fact that while every other interest has been fostered by legislative aid, agriculture has been comparatively neglected—the reverse would have been more just.—*Arg.*

At a Court of Probate holden at Southton, on the 20th day of May, 1837.

Present, TIMOTHY JONES, Esq., Judge.
UPON the petition of Miss Ann Wightman, of Southington, in the County of Hartford, showing to this Court, that she is Guardian of George M. Wightman, William E. Wightman and Valentine H. Wightman, of Southington, within said district, minors. That said minors are the owners of real estate situated in said Southington, viz. One undivided fourth part in the following described property. One piece partly in Southington and partly in Wolcott, bounded north on land of Charles G. Wightman, East on highway. South on lands of Anon Thorp and Asahel Thorp, and West on land of Lucius Tuttle, containing about thirty acres. One other piece bounded North on land of Loyal Lewis, East on land of Charles G. Wightman, South on highway, West on land of John Wightman, containing about 4 acres. Also, one fourth part of a dwelling-house, valued at about two hundred and fifty dollars. That it will be for the interest of said minors, that said real estate should be disposed of and the avails thereof vested in other real estate, or laid out in the nurture and education of said minors—or that said avails should be vested in money at interest, as required by law; praying for liberty to sell said property for the purposes aforesaid, as per petition on file.

It is ordered by this Court, That said Guardian give notice of said application, by causing the same to be published in one of the Newspapers printed in Hartford, in the County of Hartford, three weeks successively, at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 12th day of August next, at Southington.

Certified from Record.
TIMOTHY JONES, Judge.

NOTICE.
SIX months from the publication of this notice, is limited and allowed by the Hon. Court of Probate for the District of Tolland, to the creditors of the estate of John Holt, of Willington, an insolvent debtor, to exhibit their claims for adjustment to the subscribers, commissioners on said insolvent estate, and that we will attend to the duties of our appointment, at the house of Andrew H. Fuller, in Willington, on the 4th Monday in August, and the 1st Monday in December A.D. 1837, at 1 o'clock P. M. on each of said days.
DANIEL GLAZIER, } Com'rs.
GIDEON N. MERICK. }
Willington, May 27, 1837.

OLNEY'S SERIES

POPULAR SCHOOL BOOKS.

The subscribers are gratified in being able to offer to the public, this valuable Series of Elementary Books, prepared for the use of Schools, by J. Olney, A. M.
A PRACTICAL SYSTEM OF MODERN GEOGRAPHY, accompanied with an Atlas.
INTRODUCTION TO THE STUDY OF GEOGRAPHY, intended to precede his larger work, with about 70 Cuts from original designs, and 8 maps on Steel.
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The above Series, in whole or in part may be had at the Book stores of the subscribers; and if any thing were necessary to commend OLNEY'S SERIES OF SCHOOL BOOKS, to those concerned in the education of Youth, beside the firmly established and well-deserved celebrity of those parts of the Series which have been longest in use, testimonials from sources entitled to the highest consideration are not wanting. Without arrogate the publishers trust they may say this series stands second to none now known.
They are now offered to the Trade, to Teachers, or at retail—Teachers are invited to call and examine for themselves, and if on trial they do not approve, they are at liberty to return the Books unopened.

CANFIELD & ROBINS, Hartford.

RECENT PUBLICATIONS

OF THE New England Sabbath School Union,

Depository, 47 Cornhill, H. S. WASHBURN, Agent.

BAPTISM: or LITTLE INQUIRER, By Wilson Jewell, M. D.
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INFANT SABBATH SCHOOL CLASS BOOK, No. 2. By a Teacher.

The above works are spoken of as being of a highly interesting and useful character.

Just published by the New England S. S. Union, THE FOUR GOSPELS WITH NOTES, CHIEFLY EXPLANATORY, INTENDED PRINCIPALLY FOR SABBATH SCHOOL TEACHERS AND BIBLE CLASSES, AND AS AN AID TO FAMILY INSTRUCTION; Vol. I. Matthew and Mark. By HENRY J. RIPLEY, Professor of Biblical Literature and Interpretation in Newton Theological Institution.

Considering the source from which the above work originates, and the great need of such a book, we anticipate for it a great demand from all our Baptist Churches and Sabbath schools.

Where 6 or 12 copies are taken, a discount will be made from the Retail price.

A large Assortment of Bibles, Testaments, Hymn Books, Question Books, Cards for S. Schools, commentaries, Dictionaries, Helps for S. Teachers, Maps, Miscellaneous Theological Books, and a very great variety of small unbound books for Infant Sabbath Schools, for sale at the Depository.
All orders will receive prompt and faithful attention.

N. B.—In accordance with a Resolution, adopted by the Union, no Books will be sold on Credit, except to the Bookselling Trade.
March 13. eop6w.

Etna Insurance Company,

Incorporated for the purpose of insuring against LOSS and DAMAGE by FIRE only, with a Capital of \$200,000, secured and vested in the best possible manner.

OFFER to take risks on terms as favorable as other Offices. The business of the Company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the Company is kept at the East door of Treat's Exchange Coffee House, State Street where a constant attendance is given for accommodation of the public.

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John Morgan, Ward Woodbridge,
Elisha Dodd, Joseph Church,
Jesse Savage.

THOMAS K. BRACE, President!
SIMEON L. Loomis, Secretary.

NOTICE.

The co-partnership heretofore existing between the subscribers, in the firm of Hills and Judson, is hereby mutually dissolved from, and ending this date.
Dated at Bristol, } LORD S. HILLS,
this 15th day of May, 1837. } ORRIN JUDSON.

At a court of Probate holden at Southton, within and for the District of Southington, on the 5th day of June, A. D. 1837.

Present, TIMOTHY JONES, Esq., Judge.
This Court doth direct the Administrators on the estate of Joel Neal, late of Southington, in said District, deceased, represented to be insolvent, to give notice to all persons interested in this estate of said deceased, to appear (if they see cause) before the Court of Probate to be holden at the Probate Office in said District, on the 17th day of June, at 1 o'clock P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign-post in said Southington, and by advertising the same in a newspaper published in Hartford.

Certified from Record.
TIMOTHY JONES, Judge.

NOTICE.

SIX months from the publication of this notice, is limited and allowed by the Hon. Court of Probate for the District of Tolland, to the creditors of the estate of J. S. Holt, of Willington, insolvent debtor, to exhibit their claims for adjustment to the subscribers, commissioners on said insolvent estate, and that we will attend to the duties of our appointment, at the house of Andrew H. Fuller, in Willington, on the 4th Monday in August, and the 1st Monday of December A.D. 1837, at 1 o'clock in the afternoon of each day.

DANIEL GLAZIER, } Com'rs.
GIDEON N. MERICK. }
Willington, May 27, 1837.